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A FREE MAN'S WORSHIP

BERTRAND RUSSELL would not attend the funeral of a friend because it was accompanied by a religious service. This, within the context of friendship, could be counted among a number of courageous things he has done in his long life, recorded in a fascinating biography of him. (*Bertrand Russell, The Passionate Sceptic, by Allan Wood. Allen and Unwin, 21s.*). To defy convention, in such circumstances, when on the surface not the slightest harm would be caused by obeying it, is the mark—in a man like Russell—of passionate conviction. Many men are buried with a religious service to whom religion has meant nothing. Religion in such circumstances is drained of its strength; it is a polite civic manner of disposing of the dead, a nodding of the head toward the gods that be. Russell has never nodded his head. He has asked questions of the gods, and that, in the long run, is a deeper religious act, than tame or bored acceptance.

Scepticism

His scepticism has been that of the Book of Job—and the parable of the Prodigal Son.

> "The secret of happiness," his biographer quotes him, "is to face the fact that the world is horrible, horrible, *horrible* . . . you must feel it deeply, and not brush it aside . . . and then you can start being happy again."

This is the message of those sceptics whose thoughts and emotions are preserved in the Book of Job. Those brave breakers of the gods, did not nod. With tremendous courage of spirit they marched where men had never marched before, and religion was nearer to the truth to which it belongs when they had done with it.

Justice and Love

The world, declares the parable of the Prodigal Son, is not just. The Elder son, outside in the field, had every right to question what was being done for the returned Prodigal in the house with music and dancing. The Elder son had offended in nothing; the Younger son had offended in everything; yet it was for him that the fatted calf was being slain. (And why should the calf be slain? may well be asked for the calf.) The world is riddled with injustice. That is plain. Life itself, in its unity, in its dependence of life on life, is unjust. When it reaches the level of man it can be—among other things—plainly diabolical. Animal has to live on animal, that belongs to the unity of life, but animals do not choose three hundred of their kind and butcher them to death—as is horribly reported from Algeria. And animals are incapable of using the concept of truth, and disciplining themselves to it, and using every virtue of courage and self-denial, in order to explode a bomb that in all its meaning plainly comes near the diabolical.

There is not the slightest solution in justice. It is a noble prerogative in the mind of man, but it does not answer the questions. And the wonder of the story of the Prodigal Son is that it could leave this certain base of justice, where much was answered, for the penetration of Love. It is harder, on the surface to understand life in terms of Love, than those of Justice. But they are the only terms through which life can be understood. At some point or other, death for death, and life for life, has to be broken, and it can only be broken at the point of Love. The Prodigal must be received, and the Elder Brother who has done no wrong must not only acquiesce but welcome him. The world, for religious intuition, cannot cast the Prodigal out; it would be a hateful place to live in with all the Prodigals cast into outer darkness. Love must receive them. And Love in action must almost blindly follow its faith that the lion shall lie down with the lamb.

The Easiest of Religions

Russell, on occasion, has blindly followed faith in his scepticism, and that lifts it far above the take-it-for-granted scepticism—in and out of the official religions—that is so frequently the religion of the common man. The easiest of all religions is the conventional. The easiest of all religions is the denial of God. For with this religion men accept God and deny him at the same time. In the current convention it may be described as the birth-marriage-death religion, with the life-long atheistical periods between. It is this religion that Russell has passionately protested against. True, he has lifted the protest to the level of one against the existence of God (as contrasted with the gods that normally do for religion.) He has invited any who would care to follow him to join in a wrestle with the ultimate source of all things. But those who have come out, or who have endured, have found frequently that the God of their faith has been more fundamentally established by the struggle, than by many of the positive asseverations of men who were not sceptics. At the heart of religion there is a strange secret; the greatest of the saints and the greatest of the sceptics usually share a common truth. Russell's friend, Gilbert Murray, who was also a sceptic, spoke and looked like a saint. Russell probably would shrink in horror from the word, and with reason, but the fact has to be faced, that the living religion of to-day is more quickened to its need and strength because of his criticism of it.

This biography can only be a sketch of an extraordinary life, but it is a sketch which nevertheless makes fascinating reading.

FROM LAYMAN TO MINISTER

By Stanley R. Butler

(Joint minister of the Gateacre and St. Helen's Congregations.)

(The Unitarian Churches are constantly being enriched by men who, often at considerable material sacrifice, change their lay job to become ministers. We are asking some of them to describe their experiences of the change. This is the first of a series of such articles.)

SOON after the Ministry Committee had agreed to recommend me for Ministerial Status, I was considerably embarrassed by what I consider to have been undue and misinformed Press publicity. Quite a lot of men give up their work in factories, mines, offices or what you will, to enter the ranks of the Christian Ministry, or to carry on some other useful service to the Community. I resented the fuss made in the popular Press, just because I was a principal officer in a nationalized industry, earning a salary well into the sur-tax range. After all I was only going to do what I felt I had a call to do and what I had wanted to do for a long time—How has it worked out ?

Early in 1955, I tendered my resignation to the South Wales Electricity Board after serving for over a quarter of a century in the Electricity Supply Industry, the last seven years as Chief Accountant of the Board. After the Board meeting at which my resignation had been accepted with astonishment and regret, I remember realizing that in middle age I had given up a lucrative and secure position which I knew I could hold down, for an entirely different job with a much lower income level and which I only thought I could do.

For many years I had been used to a fixed routine common to many aspects of the business world and to the taking and giving of instructions, which had to be implemented with celerity and efficiency. The last few years had seen me responsible for all forms of Financial advice to the Electricity Board, handling budgets and accounts running into millions of pounds each year, and controlling a staff numbering several hundred. I was kept up to scratch with my many appointments by my personal private secretary who also looked after my correspondence and filing.

When I commenced my Joint Ministry of two Lancashire Churches, I soon realized what a complete change was required, not only to my daily routine, but my mental approach to life. Instead of being concerned about the problems of staff management in a big organization, I am now concerned about membership of comparatively small Churches; instead of thinking in terms of millions, I must learn to talk in terms of hundreds of pounds. Instead of attending and often presiding over conferences and meetings arranged and conducted in a businesslike way, I must now for the good of my soul, sit through meetings where efficiency is often lacking and where time is wasted on trivial matters. This has been one of the difficult things to bear in my new venture and I have often been disappointed by the short-sighted decisions of Church Committees and the small consideration given to spiritual affairs.

*

I have little doubt that some people thought that when I left the Electricity post to enter the Ministry, I should find life a little easier and I well remember a friend of mine hoping I would not have too much time on my hands to hanker after "the flesh pots of Egypt!" He need not have worried! Sometimes at rush periods the Chief Accountant found it essential to work seven days a week, but my experience so far in the Ministry has been that the Minister can always find work for seven days a week. I can honestly say that in the past two years I have worked as hard and as long as ever I worked in my previous professional life. Admittedly things have been a little abnormal, because in addition to my two Churches, I have been spending the better part of two days a week in term time attending lectures at the Unitarian College, Manchester, and for the last six months have voluntarily assumed the oversight of our forward movement at Speke. This latter responsibility being made possible by the co-operation of the Officers and Committees of my Churches. Let me make it clear that I do not regret the time spent at Manchester because the training there has been invaluable to me.

I have found that if I am to be ready to face my Congregations on Sunday, it is necessary for me to allot a fair amount of time to research and study, as well as to private devotions and meditation. Before I entered the Ministry I was used to preaching on most Sundays as a Lay Preacher in our Churches in South East Wales, but that was a different proposition to facing the same folk week after week, particularly when you have come to know them not only as your friends but in their most intimate joys and sorrows. I am only too well aware of my own shortcomings and am grateful for the tolerance and understanding of my listeners.

*

Our domestic arrangements have changed as much as the job. Before, it was a modern bungalow with garage attached and a reasonable garden. Now a manse, one hundred and fifty years old, much too big for us to live in and much too spacious and costly to keep warm in winter and involving a lot of work for my wife. The garage is some distance away, which also adds to the inconvenience. However, I know we are quite fortunate compared with some of the parsonages I have seen, but one does wish Trustees would use a bit of commonsense in disposing of these rambling old

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buildings which are so costly to maintain, and providing a modern house with garage within reasonable distance of the Church.

In the Public Utility Service I had departmental responsibility over an area comprising nearly seven Counties in Wales, now I have Denominational responsibility for the work in parts of a big city and a County Borough, yet I would not return to my old job with all its prestige and influence. I was quite happy then and had some wonderful colleagues whom I still miss very much. But now I am doing what I feel to be a much more worthwhile job of work. I am filling a gap in the ranks of our Ministry and standing shoulder to shoulder with a grand set of Brethren. I am ministering to men and women. I am trying to give spiritual education to children and young people. In other words, however inadequately, I am trying to work for the Kingdom of God in the hearts and minds of ordinary people.

I do not regret my many years of professional and commercial life indeed, in my case, they help me to enter into the experiences of my Members and, I hope, to minister to their needs. So, in spite of some frustration and a modified standard of living, I find a deep joy in my work, and pray that I may serve our Churches until there are younger and better qualified men to take my place.

COMMENT

Mental Illness

THE report of the Royal Commission on the Law relating to Mental Illness and Mental Deficiency carries still further the tendency of modern times to dethrone mental illness from its invidious position of a misfortune that, although a form of illness that may attack any one of us, carries with it an unjust stigma. No field of social service has needed the light of commonsense thrown on it so desperately as mental illness, for the stigma that in the past has attached to it, has been at once a barrier against both treatment and cure. There is one aspect of the report that should give considerable satisfaction—the comment on the degree to which hospitals for mental illness are hampered in their effective working by the presence of large numbers of people who are only senile, and are put into mental hospitals simply because there seems to be no other suitable place for them; and the same is true of a large number of people who are actually defective mentally. People who do not require skilled nursing or difficult treatment should not take up the time of trained nurses, and other accommodation, in fact less expensive, should be provided for them.

At the same time, senile cases should not be mixed freely in homes for old people with people who are normal in every respect, except that old age compels them to seek the care of such a home. One old man I knew, a man of considerable intelligence, was to my knowledge most unhappy because he was compelled to associate with a company, a large proportion of whom were, as a result of old age, weak mentally. The country is big enough to allow a high degree of specialization in the institutions required to implement social welfare.

The Deep South?

In the last number of the *Christian Register*, there is a very interesting article by a Unitarian minister on the problem of desegregation in the South, which, as is well known, has been of burning interest to all Unitarians since the famous Supreme Court decision. The writer points out that the South is not a unity, that it really embraces four very dissimilar regions, one of which—the mountain area—is little troubled by race rivalries. The result is that even in the most backward states there are "islands" of progress, the total effect of which makes it safe to say that "the solid South" simply does not exist, however deeply anti-Negro feeling may seem to be entrenched in certain areas.

We should all agree

that the Bible lies at the centre of Christian faith and discipleship; and that no Christian can grow in the faith without access to the truths.

Yet—what are we doing

to provide Christians overseas with the Bible in their own languages so that they can read for themselves and grow stronger in faith? Or to enable non-Christians in Africa or Asia to discover for themselves what this Book has to say to them?

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Even in these latter cases, it may be taken that "the height of their frenzy is a measure of their frustration". "Everyone in the South", said one informant, "knows that integration is coming, every thinking man knows that it ought to come". That is not to say that trouble will never arise, but in the long run there are two important reasons working against the success of violence. In the first place there is a preponderating number of people in the South who, when faced with an unavoidable alternative between public anarchy and social change, will accept the latter. In the second place, the Negroes refuse to be frightened. On the night that the Supreme Court ruled that segregated buses were illegal, the Ku Klux Klan tried to intimidate the Negroes, threatening bombing and other violence. In the past the response had been the retreat of Negroes into their homes, closing doors and turning off the lights. But on this occasion, when 40 coaches, laden with hooded and robed Klansmen, arrived, porch lights were on, doors were open, and many Negroes were in the streets, waving to the procession. This implied a tremendous effort, but the Klansmen were so nonplussed that after a few short blocks they turned off into a side-street and disappeared into the night. Where people refuse to be frightened, intimidation loses its force.

The American Success Story

The same issue of the *Christian Register* continues the encouraging story of Unitarian progress in the United States. An account is given of the Unitarian Church of Birmingham, Mich., which three years ago was a fellowship with 25 members, but which now finds itself faced with the problem of coping with about 225 mostly-new Unitarian families, with 280 children enrolled in the Church school, and an average increase of at least one new family each week. Another, less spectacular record of progress, is that of the Ashville Fellowship in North Carolina. This fellowship, founded seven years ago, now counts thirty-six families, many active in civic life, and has lately bought a house of 14 rooms, which has been converted into assembly rooms, social areas and Church school. One notable thing about this fellowship is the favourable attention it has received in the community. The local newspaper, for example, has during the last five years published four extensive editorials explaining the liberal viewpoint in general and the Unitarian viewpoint in particular. This public interest is a notable factor in the recent Unitarian growth in America. The Birmingham congregation, for example, has grown because of local interest, responded to by the members. "How can we help but grow," it is said, "when we have a hundred Unitarian evangelists walking the streets?" Why is the situation, I have often asked myself, so different in America from what it is here? I think that at least part of the answer lies in the stereotyping of the response to religion through a ubiquitous State Church, which prevents people from coming to religion with an open mind. And yet, what has a State Church accomplished for Britain? In Britain it is said that one person out of eight goes to Church; I believe that in the United States the proportion is more like one-half.

The Stones Speak

At the end of the last World War some American soldiers who were quartered at a bombed German village helped the inhabitants to repair their houses. The greatest work was put in at the Parish Church, where the wall was mended and the roof repaired. With much trouble one of the soldiers collected the fragments of a large statue of Christ which had been thrown from the high altar. When the figure was at last re-erected it was quite complete, except that the marble hands were missing. One of the soldiers wrote on the pedestal an inscription which ran: "I have no other hands than yours".

The Psychology of Tea-Drinking

It is said that in England, when a man asks for more sugar, the housewife looks out a particularly small piece of sugar to add to the cup. In Ireland, it is said, the whole basin is passed to the man, and he is asked to help himself. But in Scotland, when a man says that his tea is not sweet enough, the housewife says softly but firmly: "Perhaps you haven't stirred it enough".

Commentator.

THE HUMANIST

THE religious issue to-day is the abiding one of distinguishing idolatory from the perception of spiritual truth.

Julian Huxley in "Religion Without Revelation" (*Max Parrish, 21s.*), a revised and extended edition of the book first published with that title in the 'twenties, makes an attempt to rescue religion from idolatory. He does not use the word yet that is the drift of his intention. Idolatory, as he sees it, is chiefly to be found in the gods of the accepted religions. These gods have been fashioned by man for the purposes of arousing, and presumably answering, "the feeling of the sacred". There is, for instance, no personal God, this is a device created by man through a long process of time for his religious need. It was efficacious for its purposes in the past but it is no longer necessary.

But since feelings of reverence and awe, and a sense of the sacred, remain and if the supernatural God is displaced what shall fill the hole that is left? That is the problem of the humanist. Mr. Huxley gives a number of answers, all relevant, but they may fairly be summarized in the phrase "Through personalities with all their limitations, is the infinite of the ideal made finite and actual". But what does this mean? What is the "infinite of the ideal"?

Sooner or later everything that passes through human experience must be a form of revelation, otherwise man is left with himself to contemplate, and that, given a certain religious sense, is not very satisfactory. Indeed it may be said that there is no religion without revelation. The major issue rests upon the form of revelation and the nature of what is revealed.

Mr. Huxley's book has a touch of its own. Indeed it may be said to possess the "infinite of the ideal"! It would help many trying to clear up the debris of their official religious education; and, no doubt, for many, would give a satisfactory religious insight.

"Inquirer."

ARE WE READY?

By P. E. Mountain

(Mr. Mountain is an Associate of the Society of Accountants, a one-time secretary of the Sydney congregation, Australia, and now Director and Secretary of the Well Organization, Church Fund Raising Consultants, now operating in this country.)

DURING a recent visit to England I had the opportunity to talk to a number of clergy both Unitarian and Anglican. There seemed to be a general feeling that religion in England was beginning to show signs of revival. However, it would be slow and certainly not startling. One question kept coming up . . . was the Church ready for this revival? Many were looking to America for guidance, for although there was some doubt expressed as to the depth of real interest in religion in America, they did admire the organization and resources of the American Church.

I believe that the Churches in England can organize their resources to cope with the coming situation but it is essential that action be taken now. The following are suggestions which Churches could consider if they wish to reap the most from the possibilities of the future.

Before going into detail I must emphasize the underlying principle in this suggested organization. This is that the layman should take a greater part in the affairs of the Church, with particular reference to the type of work which will really challenge him. For too long has the Church offered jobs to the laymen which do nothing to impel a greater interest in the work of the Church. Here in the following is the framework within which a Church can build a programme to attract and hold those who are searching for a finer way of living.

Each of our Churches has a Committee or Board which should, in fact must, meet at least monthly. I suggest the

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setting up of the following Standing Committees in addition to the main Committee.

(1) Finance . . . . to SPEND money.
(2) Fund Raising . . . . to OBTAIN money.
(3) Stewardship . . . . the programme of the Church.

The three standing Committees are different in constitution to the main Committee. The main Committee consists of elected members; those on the standing Committees are appointed and they should accept their appointment as part of their responsibility as members of the Church. Again the main Committee is a policy-making body; the standing Committees are executive in function but they may appoint project sub-Committees to carry out particular works which, when completed, will automatically dissolve the sub-committee. Members should volunteer to serve on these sub-committees.

★

The three standing Committees could function along the following lines:—

(1) Finance Committee: Its first function should be to plan a budget. Information would have to be obtained from other bodies within the Church such as Sunday School, Youth Groups, etc. It would be necessary to meet with the Fund-Raising Committee to find out what may be available and then plan accordingly. This Committee would also consider new buildings and expenditure for new causes. But remember, this Committee must not raise money . . . that is the job of the . . .

(2) Fund-Raising Committee. A study should be made of what the potential income of the Church could be without reference to what it needs to be. This may sound a back to front method of planning but when considering normal operating expenditure I have never found a Church which could not raise sufficient if it attacked fund-raising the correct way. Of course, the question of Building requirements calls for a different approach and it would be wise in such an instance to appoint a project sub-committee to investigate the situation. I would recommend that the Fund-Raising Committee set about the introduction of a Planned Giving Programme which really means an envelope system, properly organized, with regular acknowledgements and sound public relations. For goodness sake keep away from small envelopes which will only take a "tip" (2s.). Some of our people can afford to place folding money each week in the envelope and they should be able to do so without having to fold the note about six times.

(3) The Stewardship Committee could be called a Programme, Activities or what you like Committee. It covers all activities of the Church, Sunday School, Women's League, Youth Group and so on. Its main purpose is to co-ordinate the work of the Church and to initiate new ventures. All activity groups should be represented plus whoever else the Church feels can make a contribution. It is this Standing Committee which would probably exhibit all the hustle and bustle of a live Church.

No doubt some of you are wondering whether by now the Minister has been sacked. This has not happened, for the Minister is busier than ever before, but he is doing the job for which he has been trained and, we hope, receiving a stipend which will enable him to give full time to the work of the Church. He is an *ex-officio* member of every Committee and attends when he is able or when specially invited. I have no sympathy with Church Committees which exclude the Minister from attending. It's like running a Company Board meeting without the Managing Director.

In conclusion, I do not guarantee that a Church which follows all the above suggestions will overnight become a packed and active Church. These ideas I have written about are like seeds. If they fall on fertile earth they will mature and flower but no power on earth can make seed flower if it falls on barren soil. Your Church must have the inner spirit of dedication before it enters upon such a programme as outlined. Then and only then will you be able to reap the benefits of a properly organized Church. Herein lies the challenge to the Ministers and Laymen of our Churches!

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NEWS REVIEW

Correspondence will be printed next week.

"UNITARIANS AND THE H-BOMB"

(A report of the Annual Meeting of the Unitarian and Free Christian Peace Fellowship held in The Priory Room, The Friends Meeting House, Birmingham, on Thursday, April 25, 1957 at 4.30 p.m.)

The Annual Meeting of the Unitarian and Free Christian Peace Fellowship met Mr. Harold Steele, in The Priory Room, Friends Meeting House, Birmingham, on Thursday, April 25, 1957 at 4.30 p.m. By now Mr. Steel is well on his way to the East. His destination? The Christmas Island area in the Pacific. Mr. Steele is a quiet and sincere man of whom it would be kind to say he has moved beyond the age of impressionable youth, and cannot be accused of not knowing what he is about. The purpose of this one-man protest against the British Government's determination to carry out H-Bomb tests is quite clearly not political but humanitarian.

Mr. Steele could only give a brief indication of the legal and diplomatic difficulties he and other such Protestants from this country are meeting at every hand's turn. It was unanimously agreed by the meeting that Mr. Steele's request to become a member of the Fellowship should be granted.

During the business meeting it was agreed that a letter of welcome should be sent to the new Unitarian Community in Lagos. It was agreed that this was a great day in the life of the General

Assembly and expressions of pleasure were made at this wonderful occasion when for the first time we have received into our larger community a congregation of coloured people who publicly pay witness to our free religious faith.

The international flavour of the meeting was continued when Mr. Tom Wardle introduced the subject of the meeting "Unitarians and the H-Bomb". Mr. Wardle told how he had been one of the British Armed Forces who, over ten years ago, had been poised for an attack upon Japan. This attack had been made unnecessary simply because two atom-bombs had been dropped upon Japan. The war was at an end. His life had been saved, no doubt, because thousands of women and children and old men had been torn asunder, burned alive or left to live a life of madness. These had paid the price of peace. It was here that the race had begun in the piling up of nuclear weapons. Never let us forget that it was "our side" who had first used these awful weapons. Nuclear weapons are now "conventional" and in their testing once again we are endangering human lives, and health and sanity.

After discussion the following resolution was passed unanimously. "That this annual meeting of the Unitarian and Free Christian Peace Fellowship, believing that nuclear weapons of war are contrary to the Will of God, urges Her Majesty's Government unilaterally to renounce the use, manufacture, testing, stockpiling and basing of such weapons."

The Treasurer, in his comprehensive report could show less than a working balance for the year's work, and appealed for both subscriptions and donations. That the Fellowship should have a little more working capital was demonstrated when later Mr. H. K. Stephens made his report that "The Save the Children Fund" 1956 Lent appeal had resulted in £248 5s. 5d. being sent to the S.C.F. headquarters. To date almost £120 had been collected during the 1957 Lent Appeal. It was hoped that the 1956 figure would be beaten. Mr. Stephen stressed that every penny of the expenses involved in these appeals came out of normal Fellowship funds.

Miss D. Wrigley, B.A., was elected President of the Fellowship.

A Thousand a Week

On Friday evening, May 24, the London Laymen's Club held its Annual Meeting at the Royal Empire Society. After the dinner and the formal business, which included the election of Mr. Peter Gimson as President, was dealt with, members heard an exceedingly interesting address from Mr. J. Samuel, the Chairman of the Housing Committee of the Shoreditch Borough Council, on "The Social Aspect of Housing". Mr. Samuel was born in Shoreditch and lived his early life in houses which he described in his talk and has lived in the Borough ever since.

Mr. Samuel said he had always had a keen interest in housing, this dating from the time when he and his family, like many other families in the Borough, had to live in one room, with shared sanitary accommodation. He was convinced that decent homes were essential and what was accepted in the days before the First World War was no longer tenable. Before the wars there was no proper planning and we were paying now for this lack of foresight. In a way the bombing of this part of London was a blessing in disguise as many thoroughly slum areas were destroyed thus enabling the local authority to build the decent houses which were essential. Before the last war the population of Shoreditch was 100,000 and after the war 40,000. But the people were coming back at the rate of 1,000 a week and there arose one of the problems that was so difficult to solve. There was not the land available on which to build. Hence the necessity for the New Towns, such as Harlow, Crawley, etc.

But New Towns provided their problems. He instanced the case within his personal knowledge of a family who were Catholics and were moved out to one of these places. At the end of the year the husband came to see him and said they wanted to come back. He admitted that they had got a nice house, and, pressed for his reason, he said his wife missed their old priest and the Church at the end of the street. Mr. Samuel stated that most Councils had a points scheme for allotting new houses or flats, when such were available, but no one agreed with them. Councils had differential rent schemes and rebates, but the difficulty in these cases was to get a thoroughly honest reply to questionnaires sent out enquiring as to income.

At the end of his talk questions were asked to which Mr. Samuel replied. The retiring President, Mr. Kenneth Tayler, expressed the thanks of the members to Mr. Samuel.

105th Birthday

Miss Jane Badland, a member of the New Meeting House, Kidderminster, celebrated her 105th birthday on May 14. With her sister, Miss Caroline, who is 101, she gave a birthday party at their home, which was attended by the Mayor and Mayoress of Kidderminster. The Mayor, Alderman Louis Tolley, offered congratulations on behalf of the town and the Rev. Edgar Hill, the minister of the New Meeting House, gave greetings from Unitarian friends and well-wishers everywhere. Mr. Hill, on behalf of the Religious Education and Youth Department, then presented to the sisters an autograph album containing the names of 243 ministers and delegates who attended the annual meetings of the General Assembly at Birmingham in April. The dedicatory inscription reads as follows:—

> "For Miss Jane and Miss Caroline Badland, members of the New Meeting House, Kidderminster, a tribute of admiration and esteem from their fellow-Unitarians attending the Annual Meetings of the General Assembly. Birmingham, April, 1957."

Among the many messages of congratulations received by Miss Jane was a greetings telegram from the Queen to whom both the sisters were introduced on the occasion of the Royal visit to Kidderminster a few weeks previously.

A Children's Address Every Week

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Western Union Ministers' Conference.—Ministers of the Western Union met in conference from May 27-30 at Penscot, Shipham, Somerset.

Under the general theme of "Aspects of Modern Religion", papers were given on "Religion and Temperament", "Religion and Magic", "Heart, Hand and Head", "Marriage and Divorce", and "Through Drama to Religion". Each paper evoked such keen discussion that the available time was stretched to its limits and then the late evening hours were pressed in to enable still more to be drawn from the unfathomable.

Delightful accommodation, glorious countryside and superb weather all contributed to the fruitfulness of our fellowship.

C.H.E.

Manchester: Platt: At the recent 18th Spring Festival of the Manchester District Association of Unitarian Free Christian Churches, Platt Chapel Sunday School were awarded "The Longsight Challenge Award for General Merit". This award is a picture (copy print) painted by Margaret Tarrant.

(Continued on page 196)

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 9, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. J. R. Cavileer
Aberystwyth, New Street Meeting House, 11, Mr. T. Idwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Dr. Alfred Hall, 3 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30, Mrs. H. J. McLachlan, 7, Rev. J. W. Dyer
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. J. Nicholson
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (June 16), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Principal L. A. Garrard
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. A. S. Moore
Burnley, Unitarian Church, Trafalgar Street, 2.30, No Service
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3 Mr. Arthur Foote
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. Hereford
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicks
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing; Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. D. M. Morrison
Ditchling, Old Meeting House, 10.45, Dr. Joseph Gerrard
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C Woodhouse
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stephen P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Pope
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Great Yarmouth, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. Bacon
Hale Chapel, Hale Barns, 10.45, Supply, 6.30, Dr. Alfred Hall
Halifax, Northgate End, 10.45, Rev. J. N. Tonkin, 6.30, Mr. Austin Davies
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Douglas Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Peel
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place Chapel, 6.30, Mr. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. John Hewitt
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
Lewes, Westgate Chapel, 11, Rev. F. Hankinson
Lincoln, High Street, Unitarian Chapel, 6.30, Supply
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kyle Morris
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
Liverpool, Hope Street, 6.30, Rev. Maurice Johnson
Liverpool, Ullet Road, 11, Rev. J. K. Morris, 6.30, Rev. N. Kirkham
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. H. J. Flowers
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne (also 6.30 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Dr. Dorothy Tarrant
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Brearton
London, Hackney, New Gravel Pit Church, Chatham Place, 3.30, Rev. Ralph E. Gaskin (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Duncan P. Mann
London, Highgate Hill Unitarian Church, 11, Rev. H. J. Flowers
London, Ilford High Road, 11 and 6.30, Mr. T. E. Dalton
London, Islington, Upper Street, Prebend Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. R. W. Sorensen
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. R. H. Corbett
London, Mansford Street Church, Bethnal Green, 6.30, Rev. R. Tayler
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. E. Savage
London, Wandsworth Unitarian Church, East Hill, 11, Dr. Dorothy Tarrant (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. John Kielty
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Doel
Manchester, Cross Street Chapel, 10.45, Rev. B. L. Hopkins, 6.30, Rev. T. W. Roberts
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, No Service
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield (June 16), 10.45, Rev. Sydney H. Knight (No evening service)
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, No Service
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Thorne
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Kemley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkley
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Ringwood, Hants, The Meeting House, 6.30, Rev. Lawrence Redfern
Rochdale, Blackwater Street, 10.30, Rev. F. W. Barr, 6, Martineau Service
Rotherham, Church of our Father, 10.45 and 6.30, Rev. N. J. Teape
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Mr. T. H. Inman
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorrell
Sheffield, Upper Chapel, 11, Mrs. F. Sorrell, 6.30, Rev. F. Sorrell
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
Southampton, Church of The Saviour, London Road, 6.30, Mrs. Amy Howarth
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11. First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swindon, Swindon Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemp
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Foster
Torquay, Unity Church Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. C. A. Piper
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Supply
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Mrs. G. Pullein
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibbs
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Emerson, Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Ward
Wellington, Service suspended—Enquiries—Mrs. Warren, Tel. 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Eaton

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Deaths

Platt—On May 25 at "Heathfields", Gwespyr, N. Wales, Florence A. Platt, in her 81st year. For many years member of Cross Lane Chapel, Pendleton.

Terry—On May 28, Ellen (Nelly), widow of Thomas Henry Terry and dear mother of Francis and Philip.

(*Continued from page 194*)

Sheffield District Women's League : On Wednesday, May 15, the President, Mrs. E. D. Davies, took the Chair at the Executive Meeting. This was followed by a service in the Church, conducted by Mrs. H. Smith, M.A., of Bolton-on-Dearne. She based her sermon on the opening words of the hymn, "My God, I thank thee".

The service ended, we went to the end of Unity Hall for our Essex Hall Building Fund effort—a Bring and Buy Sale, which was very successful.

Later, we sat down to tea. As always at our District Meetings, our Hostess Branch made us feel deeply indebted for their fine hospitality. In a gracious little speech, Mrs. Eric Phillips, of Great Hucklow, expressed our thanks to Mrs. Smith, to our Organist, Mrs. Hutchinson, of Rotherham, and to the Unity Church Branch for their self-forgetting service, resulting in such a delicious tea and such a happy and successful meeting.

Then followed the General Business Meeting, when a very lively interest in every item on the Agenda was shown and much effective work done. It was especially gratifying that Mrs. Whitaker, of Doncaster, accepted an invitation to become District Friendly Links Secretary, which she did on condition that the Branches gave her their active support.

Shrewsbury : The death of Mr. Richard Mansell on May 23 removes a much-loved and respected figure from the congregation, with which he was closely connected throughout his long life of 91 years. He was for many years Secretary and Chairman of the Committee, the Acting Trustee in the management of the Trusts connected with High Street Church and actively associated with the Midland Christian Union, of which he became President.

He was well-known in the town, becoming a Councillor, Alderman, Justice of the Peace, and Mayor for two years 1932-33 and 1933-34. A large congregation of family, relatives and friends, representing all walks of life in the town, attended the funeral service in the Church on Monday morning. The service was conducted by the Minister, the Rev. Francis Terry, assisted by his predecessor, the Rev. Arnold Lewis.

We mourn the loss of a staunch and loyal Unitarian, who was never happier than when working for the good of his beloved Church; and equally we give thanks to God for a full life well-lived.

ESSEX HALL BUILDING FUND

Towards the estimated gap of £13,000 between sums already contributed and the expected total sum of the building, Mrs. Sydney Martineau has received the further additional contributions.

We shall resume the printing of the usual lists of sums received by Mr. Procter, the Hon. Treasurer of the Fund, next week.

		£	s.	d.
Sir Felix Brunner		1,000	0	0
Mrs. S. Martineau		1,000	0	0
Mrs. Dowman	C.	607	10	0
Miss S. R. Courtauld	C.	243	0	0
F. A. Martineau	C.	100	0	0
Sir Bertram Chrimes		100	0	0
Mr. and Mrs. W. B. Kenrick		100	0	0
Charles W. Chitty		100	0	0
Miss A. D. Holt	C.	100	0	0
Miss M. Chamberlain		50	0	0
Stephen G. Lee	C.	9	10	0
		£3,410	0	0

Central Postal Mission
ANNUAL MEETING
14 Gordon Square, London, W.C.1.
THURSDAY, JUNE 13th, 1957, at 7 P.M.

Chairman : Mrs. H. Ballantyne (President)
Speaker : Rev. J. P. Chalk (President of the General Assembly)

WHAT HAS UNITARIANISM TO OFFER ?

◆

Reception by Committee, and Refreshments, 6.30 p.m.

Women's League : London District : The Essex Church Branch of the Women's League has suffered a great loss in the death of Miss S .A. Tidmarsh. She had been a member of the congregation for over 40 years, and for a long time was in charge of the junior children in the large Sunday School which existed before 1939.

In 1947 Miss Tidmarsh formed a Branch of the Women's League from the remnants of the former Mothers' Meeting which had been popular since the early days of Essex Church until the war broke it up. She was instrumental in raising its status from the old-fashioned lines of a Mothers' Meeting, and with new members and new interests the fortnightly meetings became popular and stimulating.

Miss Tidmarsh remained the Branch Secretary until her sudden death on May 6. Although she was in her 84th year and infirmity made it increasingly difficult for her to carry on, yet she never missed a meeting nor a service in the Church if she could possibly get there. She often said these were her great comfort and inspiration.

She was beloved by all who knew her for her cheerfulness and courage and many friends will mourn her loss in the London District.

By her special wish a short Memorial Service took the place of the usual League Meeting at Essex Church on Monday, May 20, when Mrs. Sidney Martineau gave a most moving address to the many members past and present and friends who had gathered to honour her memory.

Amy Read

Amy Read passed away on April 15 in her 90th year. She was a lifelong Unitarian, worshipping with her family at The Gravel Pit Church, Hackney, and latterly at the Richmond Free Church, Surrey. But her most fruitful years were spent at The College Chapel, Stepney Green, where she gave devoted service for over fifty years in Church and Sunday School. She will be especially remembered for her genius in teaching children of primary age.

She had a gentle and most lovable disposition and will be remembered with affection by her relatives and many friends.

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